

AN
EARNEST APPEAL
TO THE
PUBLIC;

On Occasion of

Mr. *WHITEFIELD*'s
Extraordinary ANSWER

TO THE
PASTORAL LETTER
of the Lord Bishop of *London*.

INTENDED

To Vindicate his LORDSHIP from the Extrava-
gant CHARGES and Mean EVASIONS contained in
the said PRETENDED ANSWER; and to detect the
True Spirit and Design of its AUTHOR, from his
Notorious Inconsistence with himself, his Disregard
of the Church *by* whose Authority he preaches, and
his Treatment of those whom *that Church* hath con-
stituted *his Superiors*.

ADDRESS'D TO

The Rev. Mr. *JOHN WESLEY*.

(Mr. *WHITEFIELD* being absent.)

*Through Desire a Man having separated himself, seeketh
and intermeddleth with all Wisdom.* *PROV. xviii. 1.*

L O N D O N:

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HARVEST APPEAL

TO THE

PUBLIC:

FOR THE
PROBATIONARY ANSWER

FOR THE BETTER

IN THE



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TO THE

Rev. Mr. JOHN WESLEY.

SIR,

TH^O the Absence of Mr. *Whitefield* is a sufficient Reason for not expecting him to defend his ANSWER to the *Pastoral Letter of the Lord Bishop of London*, it cannot be a Reason for letting his Lordship pass without Vindication, in an Instance wherein he so evidently merits the Defence of every *Friend to Truth*, and to the *Church of England*; which is the more necessary, as Mr. *Whitefield's* manner of treating him has rendered it impossible for his Lordship to engage with so extraordinary a Disputant.

To obviate, as far as is in my Power, the seeming Cowardice of undertaking to confute a Writer who is too far distant to defend himself, I address myself to you, Sir, as the Person Mr. *Whitefield* most esteems, and who so well understands his Doctrines, that he had a Pleasure in introducing you to preach in his stead, and on several Occasions mentions to be a true Labourer in his Vineyard. Whence there can remain no Doubt of your Knowledge of his Tenets and your Willingness to defend them from any Misrepresentation:—For myself, Sir, be assured nothing but an Affection for Truth, and a Concern at seeing a Prelate, who has, in so many Instances, been an Ornament of our Church,

Church, and a powerful *Defender of her Doctrines*, treated in a manner so *ill-suited* to his *Publick Dignity*, and so *unworthy* his *Private Character*, could have induced me to engage in a Dispute from which so little Credit can be expected from the most absolute Victory.

I have no personal Prejudice to Mr. *Whitefield*; nor do I condemn *all* who *adhere to his Doctrines*, whatever be my Thoughts of *those who preach them*: I have nothing to byass my free Sentiments, but an Inclination to detect Error; nor any Reason for particularly addressing myself to you, but a Belief of your being most capable of exposing any I may commit; for I would be as sorry to have any Error of my own pass without due Reproof, as I am loth to let those of another go undetected.

Actuated by these Motives, I have a fair Claim to a serious Perusal: If I fall short of what I have undertaken, my Insucces will help to *confirm* and *establish* the Character of your absent Brother: If I succeed, the Candid and Impartial will not fail to approve; and, which will yield me more Pleasure, some of the *Mis-led* may, possibly, be brought *back to Reflection*:— My Design being neither to *confound* nor to *deceive*, though Success would yield me Satisfaction, the want of it will be no Disappointment, and a single *Desire to serve Ma kind*, in my Writing, and in your Perusal, will be what can alone entitle us to the Publick Attention.



A N

Earnest APPEAL

T O T H E

P U B L I C K, &c.


 R. *Whitefield* begins *his* Answer to the Bishop with telling his Lordship, " I need make no " Apology for troubling your " Lordship with this: as your " Lordship was pleased to make me the chief " Subject Matter of your last *Pastoral Letter*, " I think it my Duty to answer it in the best " manner I can." — Though Apologies are frequently despised, where they are evidently *insincere*; yet there sometimes happens such a Concurrence of Circumstances, as renders the Form of an Apology necessary; as in this Case of *Whitefield*: — By an *Answer* is, at present, pretty generally understood a *Confutation*; and that he should undertake to *confute* the Doctrines of a Prelate *from whom* he boasts

boasts (*p.* 18) his receiving *Dismissory Letters* to be ordained Priest, and whose Doctrines he labours to prove the same with his own; under such a *seeming Difficulty*, at least, few Men would have been surprized to find this young Clergyman apologizing, with becoming Modesty, for offering publickly to *remonstrate* against what his *Diocesan* has thought necessary, for the Good of his People, to advance: For, that his Lordship is *his Diocesan*, Mr. *Whitefield* insists, from what he terms his *Presentation to the Living of Savannah*.

But this peculiar Freedom will be easily over-looked, when we find him (*p.* 4.) after telling his Lordship, with a *plain Sneer*, that “ he is highly to be commended for the Care “ he has taken in watching over the Souls of “ those who are committed to his Charge,” assuring his Lordship, “ I would gladly hope “ that a Zeal for God in the Discharge of “ your Duty, and a hearty Concern for the “ Safety of Souls, moved your Lordship to “ write.”—Surely my Lord is infinitely obliged to Mr. *Whitefield* for his half-expressed *Inclination to believe well* of him; though he might, certainly, without Rashness, have ventured *actually* to have believed his Lordship’s Intention was *good*, since HE cannot possibly be supposed to have any *other View* in his Labours, than what are obvious to all Mankind: And the dubious manner in which he mentions the Motives of his Lordship’s Writing will appear yet more extraordinary, from his
imme-

immediatlely after saying of himself, " I can
 " write with somewhat of that Love and
 " Meekness which becomes a Disciple of
 " *Jesus Christ*." Had he not better have
 staid till he *had finished* his Answer, before he
 praised the Temper with which it is writ-
 ten? And, in common Decency, ought not
 this to have been left to the Judgment of *his*
Readers, whose Sentiments can only be sup-
 posed to be influenced by what his Answer
 itself contains, not by what *he says in its Com-*
mendation?—But he has more than once de-
 clared, " he will be instant *in Season*, and
 out of *Season*."

After thanking his Lordship a second Time,
 with a second Sneer, in the same Page, (*p. 4.*)
 for his Cautions against *Lukewarmness* and
Enthusiam, he adds, " The only Query is,
 " Whether there was any Occasion for your
 " Lordship's warning the People of your
 " Diocese against running into either of these
 " Extremes, upon account of any thing I
 " have spoken or wrote."

Beside the too apparent Insolence of this
 Sentence, I apprehend it favours strongly of
 the same Self-Importance, that made him tell
 his Lordship he had made *him* the *chief* Sub-
 ject Matter of his *Pastoral Letter*; when, in
 fact, though a few Quotations are taken from
 his *Journals*, as Instances of the *uncommon*
Doctrines of *himself*, his *Brethren*, and their
Followers; yet so far is he from being the
Subject Matter of the Pastoral Letter, that
 other-

otherwise than by way of *Citation*, his Name is not once *named* throughout : It is something very new, I presume, in the *Church of England*, to have a Presbyter who “ *can behave with* “ all the Humility and Reverence due to a “ Bishop,” disputing the *Occasion* of a Bishop’s exercising his *Pastoral Care* in such a manner as he finds necessary : It is not indeed improbable, but when Dangers threaten the People from the Preaching of Mr. *Whitefield* and his Brethren, his Lordship of *London* will pursue his laudable Practice of lending his *Pastoral Aid* to prevent their *Destruction*; but then it is a *tender Regard for the People*, not any particular *Resentment* to those who are like to *mislead them*, that influences his Conduct. — I will not say the Whole is owing to Mr. *Whitefield*, because some of the same Evils were experienced before he commenced Preacher ; but certainly Modesty ought to have prevented his demanding the *Occasion* of the Bishop of *London* writing to the People of his Diocese at *this Time* : When though he may indeed glory in being surrounded by *his Thousands*, and his *ten Thousands*, a careful Father of the People committed to his Care, must know, and will not fail to consider, that in every *thousand Men* who are running after him, as if their whole Duty consisted only in swelling the Number of his *Hearers*, (perhaps I had better have said his *Followers*) *some Hundreds* of Families must thereby suffer the want of Bread : And though the

the present Fashion among his deluded Adherents, of running up and down the Country after Preaching, in a Manner little practised in *England* of late Years, looks *like* the Effect of *Zeal for Religion*; yet Men who are free from Prejudice, and look beyond the present prevailing Humour, cannot help foreseeing with Regret, without the Help of Prophecy, that the Distaste they must be supposed to imbibe to their own *parochial Worship*, will probably, after a Conviction of their having been misled by the most zealous Appearances, help to drive them upon an absolute Disregard of every Religious Duty whatever.—Besides *these*, there are numerous other Instances of *Occasion* for the Bishop's Care, well known to almost every Man in and about *London*; many Hundreds of Families being under the utmost Concern at the deplorable Change wrought upon their Husbands, Wives, and Children; some very melancholly Effects having already been seen, by the *total Neglect* of every *incumbent Duty of Life*, to run after this new-fashioned Sermon-hearing and Hymn-singing, as the only Means of pleasing the *Almighty* here, and of obtaining Happiness hereafter: While by the perpetual Use of a few Cant Terms against those whom these new Preachers delight to stile the *Letter-learned, Pleasure-taking Clergy*, the less Discerning are induced to *despise* the *Instruction* of their *proper* and *very sufficient Guides*, and to establish each Man an ample Monitor

in his own Breast, and thereby introduce such Confusion as suits not with the *Uniformity* of the *true Christian Spirit*.— More Instances of *Occasion* for the *Care* his Lordship has exerted, are needless in this Place.

If where his Lordship informs his People, ‘ *That a diligent Attendance on the Duties of the Station wherein Providence has placed them, is, in the strictest Sense, the serving of God,*’ his Lordship had his Eye upon Mr. *Whitefield*, as, (from a Consciousness of the *Occasion* he had given, more probably than from his Lordship’s *Words*, he seems to apprehend) (*p. 5.*) his saying that “ none can justly charge him with **AFFIRMING** to the contrary,” will be but a slender Defence, when his *constant PRACTICE* was the most direct Opposition to this Assertion that can be given: And it is obvious, beyond a Possibility of Contradiction, that as from *wise Motives*, the *more general Assemblies* of the People, for Instruction and for Reproof, are by the *Church of England* more particularly limited to *one Day of the Week*, that People whose Subsistence depends upon their Industry, may have an Opportunity properly to discharge *their several Duties*; it must be very inconsistent with the Duty of a Clergyman of that Church, to draw, by *publick Notices, &c.* the People from their necessary Employments, and lead them *Miles* from Home to hear a Sermon, as if the Doctrines of the *Gospel* had never before been heard of amongst us;—

when

when it is known to all who will calmly consider, that the *Authority as Ministers of the Gospel*, possessed by these irregular Teachers, is no more than they *derive from the same Church* to which it is opposed. — While this Practice is continued, those who continue it may *affirm* what they please, but they cannot possibly *prove* a Conformity to their own Duty, nor a Regard for the Interests of the People who follow them; and most of the boasted *Mites* collected in these Assemblies, when joined to the *Time* lost to give them, will merit another Name; sometimes, perhaps, that of an *extravagant Contribution*.

Mr. *Whitefield* seems guilty either of a very great Over-sight, or of something *much worse*, (p. 5.) when he says, “ I beg leave to observe, that your Lordship calls that an *imperfect State of Christianity*, which is no State of Christianity at all.”

There is something so very disingenuous in this Assertion, and in the Inferences Mr. *Whitefield* strives to draw from it, that I must cite the Words of his Lordship in full; whereby the Reader will more easily be delivered from the Violence done his Lordship's Expression.

Pastoral Letter, p. 8. His Lordship, after enumerating the most evident Proofs of a Christian's knowing himself to be in a way to Salvation, adds, ‘ By these Tests every one may judge of the Progress he has made in the Christian Life; and if he find none of these

' things within him, but that he has hitherto
 ' contented himself with a bare bodily Atten-
 ' dance upon the publick Worship of God,
 ' and following his daily Employment on o-
 ' ther Days, and with abstaining from the
 ' more gross and notorious Acts of Sin, and
 ' from doing any Hurt or Injury to his Neigh-
 ' bour, and has rested finally upon these, as
 ' the Whole that Christianity requires of him;
 ' such an one is to conclude himself to be as
 ' yet in a very *imperfect State*.'

What is there in this that could induce Mr.
Whitefield to repeat twice, with an Air of Tri-
 umph, that such an one as his Lordship has
 above described is not, as his Lordship says, *in*
any State of CHRISTIANITY? His Lordship
 plainly saying, that such an one is so far from
 the Whole of Christianity, that he indeed is
 in a *very imperfect State*, never once saying
 or intimating, his being a *Christian* at all.—
 And Mr. *Whitefield* is so far from being sat-
 isfied with the Expression he has added to his
 Lordship's Phrase, that he asserts, with much
 Warmth, (p. 6) that "such an one is even
 " *far from* being in a very imperfect State:"
 But *what* Situation he can here mean, I will
 not offer to conjecture—though immediately
 after he styles him a "Reprobate; *i. e.* one
 " who is at present out of a State of Salva-
 " tion;"—which surely cannot be a *perfect*
State.

It is not easy to conceive, why Mr. *White-*
field should tell his Lordship he had *expressly*

the Use to be made of good Dispositions darkly, when, so prevalent is the *Truth*, that spite of all his Endeavours to lose the real Meaning, (*p. 7.*) he is obliged to own it in the same Sense in which, I believe, his Lordship intended it, *viz.* " Good Habits wrought in " the Heart by the Spirit of God, such as " Peace, Love, Joy, Goodness, Truth, &c. " *Long-suffering* being more properly the Effect of accidental Oppression, than a Habit of the Mind, though by the Ardency with which this Writer in his Journal calls for what he accounts Persecution, he may be supposed to reckon it one of the common Qualifications of a Christian.

After repeating the Words of his Lordship, in which he asserts, that *those, who in earnest enter upon the Rules he has laid down, agreeably to the Sense of Scripture, persevere in THAT COURSE, praying to God for Assistance, and relying upon the Merits of Christ for the Pardon of all such Sins, Failings, and Imperfections, as are, more or less, unavoidable in this mortal State, will be accepted and rewarded of God**, Mr. Whitefield asks his Lordship " whether this does not favour too much " of the COMMON DIVINITY?—A Question very uncommon, surely! It having never yet been found necessary, in a Country where the Doctrines of Christianity are established, and preached to the *whole People, constantly and publickly*, that Doctrines should
be

* *Pastoral Letter*, p. 18.

be sought that are free from the Objection of being *common* ; since in *such* a Land, every Advance towards *Novelty*, will be a *Desertion* of the Gospel Scheme ; and whatever Advantage or Praise of the Vulgar Mr. *Whitefield* may have found from *this Novelty*, it is a little surprizing that he should thus affect to condemn the *common Doctrines* of the Church he belongs to, yet insist upon his having properly received the Gifts of the Ministry *from* that Church, (p. 23.)

P. 8. Mr. *Whitefield* asks, “ Did Jesus
 “ Christ come into the World, my Lord,
 “ only to save us from such Sins, as are, more
 “ or less, unavoidable in this mortal State ?
 “ The Scriptures every where affirm, That
 “ Man hath no Righteousness of his own,
 “ that there is none Righteous, no not one :
 “ That all our Righteousness is as filthy Rags,
 “ and that *Jesus Christ* died not only to save
 “ us from the Guilt of all such Sins, Fail-
 “ ings, and Infirmities, as are, more or less,
 “ unavoidable in this mortal State, *but from*
 “ *all wilful Sins, and also from that original*
 “ *Corruption which every Man naturally en-*
 “ *gended of the Offspring of Adam brings*
 “ *into the World with him* : I hope I have
 “ not misunderstood or over-strained your
 “ Lordship’s Expression.” (p. 9.)

What Expression can be more, not indeed *over-strained*, but more manifestly perverted ? whether from a Want of due Apprehension, or from a *more blameable Cause*, I leave to the
 the

the Judgment of Mankind ; it being impossible that any Reader can fail to observe, that what he weakly mentions as Sins *separate from* " such as are, more or less, unavoidable in this mortal State, " are plainly *included* among them ; *wilful Sins* and *original Corruption* being both, " *more or less unavoidable in this mortal State ;* " and that, strictly speaking, there is *none Righteous, no not one*, proves still the more Occasion for the *Reliance* upon God, which his Lordship recommends.

On entering the Subject of *Enthusiasm*, (p. 9.) Mr. *Whitefield* says, " According to the fair Rules of Writing, was it not incumbent on your Lordship to shew, that the Word *Enthusiasm* had a good as well as a bad Meaning, that it signifies *no more than a Person in God*, and, consequently, every Christian, in the proper Sense of the Word, is an *Enthusiast* ? For, St. *Peter* writes, that to us are given exceeding great and precious Promises, that by these we might be Partakers of the Divine Nature, " (p. 10.) Where Mr. *Whitefield* borrows his Sense of the Word *Enthusiasm*, he does not indeed inform us, nor must we expect a *Letter-learned Account* of its Derivation from one who so often repeats his Protest against any Learning besides what himself inculcates.—But I must own, his Sense of the Word is so far a *proper one*, as not to be at all *common* ; and to tell his Lordship, that it was incumbent upon him to explain

a Word into a Sense different from that in which he understood and proposed to use it, is a Method of Arguing full as *new*. The Words he cites from St. *Peter* answer no End that I can perceive ; nor can I guess what he intends by saying, in Explication of *Enthusiasm*, *John xvii. 20. Neither pray I for these alone, but for them also which believe on me through their Word.*— Which Trifling is the less necessary, as Mr. *Whitefield* owns in the same Page, his Lordship's Definition of *Enthusiasm* “ does not convey any *ill* Idea at “ all.” And the mean Fallacy made use of, (p. 10, 11.) to prove that his Lordship's saying, ‘ *Enthusiasm* is a strong Persuasion on ‘ the Mind, that they are guided in an extraordinary Manner by immediate Impulses ‘ and Impressions of the Spirit of God,’ is inconsistent with his allowing that God, when he pleases, ‘ can work upon the Minds of ‘ Men by extraordinary Influences,’ betrays such an open Attempt upon the Understanding of his Readers, as is beneath Reply ; His Lordship being, in both Places, most evidently consistent with himself without any Need of Explanation ; the latter Phrase being introduced *, to shew, that though God *can undoubtedly* work upon the “ Minds of Men “ by extraordinary Influences,” yet that (agreeably to his *previous* Definition of the Word) ‘ where there is *no Testimony* of their ‘ being the immediate Work of God, but ‘ the

* *Pastoral Letter*, p. 54.

‘ the Whole rests upon the *Imagination* of
 ‘ the Persons concerned, others must be ex-
 ‘ cused if they consider it as *Enthusiasm* and
 ‘ *Delusion*, ’till they see reasonable Grounds
 ‘ for considering it in another Light. ’ Where
 then is the Inconsistence, where the Absur-
 dity of these Sentences ?

Mr. *Whitefield* says, (p. 11.) that if by ex-
 traordinary Operations his Lordship means,
 being guided in an *extraordinary Manner*, as
 in his Definition of *Enthusiasm*, cited above,
 “ then according to your Lordship’s own De-
 “ finition, I am no *Enthusiast*. For I NEVER
 “ DID PRETEND TO THESE EXTRAORDI-
 “ NARY OPERATIONS, OF WORKING MI-
 “ RACLES, &c,” ——— To this *himself* re-
 plies,

Journal IV. p. 10. “ And has not God
 “ set his Seal to our Ministry in an EXTRA-
 “ ORDINARY *Manner* ? Have not many
 “ that were spiritually blind received
 “ their Sight ? Many that were spiritually
 “ lame strengthened to run the Way of God’s
 “ Commandments ? Have not the Deaf
 “ heard ? The Lepers been cleansed ? The
 “ Dead raised ? And yet they require a
 “ Sign ! But verily there SHALL NO OTHER
 “ SIGN be given this evil and adulterous Ge-
 “ neration.”

Journal IV. p. 25. “ God gave me some
 “ EXTRAORDINARY Instances of the Power
 “ of his Word.”

Journal III. p. 53. " Had EXTRAORDINARY Power given me at the Society in *Nicholas-street.*"

Journal III. p. 55. " EXTRAORDINARY Power at the Poor-House this Afternoon."

If Mr. *Whitefield's* Disciples would reconcile the seeming Contradictions of these Citations, with his asserting, above, that *he never did pretend to extraordinary Operations, &c.* it would certainly free his Character from a Cloud, which, till then, must hang over it, too *black* to be easily dispelled.

When his Lordship says, the ordinary Gifts, ' however real and certain in themselves, are ' no otherwise discernible, than by their Fruits ' and Effects.' Mr. *Whitefield*, with equal *Modesty* and *Condescension*, is pleased to reply, " Had your Lordship said, no otherwise discernable to *others* than by their Fruits and " Effects, it would have been right," (p. 12.) though it happened, that his Lordship was *right* before this Guide stretch'd out his *directive Hand*; for, all the Pains he has taken to prove, that it is *possible a Man may find in himself what others cannot perceive*, only proves, that 'till it appears in *another Manner*, OTHERS have nothing to do with it: *Fruits* and *Works* being the *only Means* of convincing others of Divine Impulses. A *mere inward Persuasion* being wholly confined to the *Breast* that possesses it; and the human Mind is so *open to Delusion*, that a Man's declaring *himself* to be *extraordinarily* favoured

favour'd from God, ought by no means instantly to be credited, lest under the Colour of *Inspiration, Frenzy and Deceit* stalk forth. And these being *Reasonings which both Truth and Experience have long corroborated*, stand in need of no other Evidence.

In whatever Sense Mr. *Whitefield* may understand the *Church of England's Doctrine of Regeneration and New-Birth*, (p. 13.) it is certain his Followers look upon his *Manner of preaching it*, as generally UNKNOWN to his Letter-learned Brethren, and the *Quakers* and other *Dissenters* openly support him in the Opposition he makes to the Clergy of the Established Church:—If this be reconciling them to our Doctrines, it would be well for our Church if they could be brought home without our venturing so *very far* to meet them.

Tho' Mr. *Whitefield* was every Day holding Assemblies, in which not any Regard was paid to the Office of the Church, and even the *Psalms* were despised for some *Hymns of their own putting together*, yet he tells his Lordship (p. 14.) “ he would read the Publick Liturgy every Day, if his Lordship's Clergy would “ give him Leave” by which he tries to throw the Blame of all his Irregularities upon the Clergy's not flying from the Pulpits wherever he approaches; whereas he should have considered that the Constitution of the Church to which he would sometimes be thought a Friend, knows of no *Necessity* to yield the

Cure of Souls to every *Stranger* who would *usurp* the *Office*;—and even if his being *refused the Pulpits* he demanded, were really a *Suffering*, would it not have been more agreeable to the *Meekness, Forbearance, and Long-Suffering of Christianity*, to have *waited patiently* 'till he was, after the manner of others, presented to the Use of a Pulpit of his own, or found to deserve those of others; then by betraying a *Peevishness* and *Impatience* at an *imaginary Disappointment*, break through every Fence of *Duty* and *Decency*, and, because he could not be permitted to preach wherever he *pleased*, run into the *Streets* and *Highways*, as if in a Nation the *Christian Name* had never reached,—and, not having a Church to call *his own*, treat those who *have* as unworthy a Trust *he could not wait properly to obtain*.

Mr. *Whitefield* is so very fond of being, as he at first called himself, the *Subject Matter* of the *Pastoral Letter*, that (p. 14.) he charges his Lordship with *insinuating again*, that he wants to throw aside the Publick Liturgy of the Church; when from what he cites as a Proof of such an Insinuation, no Reason appears for his thinking himself more particularly aimed at, than the whole Bulk of those who *dissent* from the Church—To his Lordship's telling his People 'they have great Reason to be thankful to God for a Publick Service prepared to their Hands,' Mr. *Whitefield* replies, " My Lord, I never SAID the contrary "

“trary” when every body knows he publickly
 did the contrary every Day, which is much
 more than a verbal Assertion. — Immediately
 after this, he is complimenting his Lordship
 with yet *another* Insinuation, (p. 15.) “ But
 “ does not your Lordship seem to insinuate,
 “ that we are not to depend on the Spirit of
 “ God to enable us to pray extempore, either
 “ in Publick or Private? That Prayer is not
 “ the single Work of the Spirit, without any
 “ Co-operation of our own, I readily confess.”

— After which Concession to all his Lord-
 ship advanc’d, I cannot apprehend to what Pur-
 pose Mr. *Whitefield* adds some Texts of Scrip-
 ture to prove the Spirit does *assist in Prayer*,
 when his Lordship had said it *assists particularly*
in Prayer, that being necessarily included in Re-
ligious Offices, on which Occasion his Lordship
 adds *, ‘ But that Prayer, whether of Mini-
 ‘ ster or People, is the single Work of the
 ‘ Spirit, we dare not say, because the Scrip-
 ‘ ture has no where told us that it is.” To
 what Purpose then is the Text to be cited,
 where the Apostle says the *Spirit* HELPETH
our Infirmities? Has not his Lordship said
 so? — And what but the *Spirit of Supplica-*
tion can assist in Prayer? Yet these Sentences
 are brought to *confute* his Lordship, though
 their plain Meaning serves only to *confirm*
 what he has advanced.

“ Farther, as your Lordship seems to DENY
 “ the immediate Assistance of the Holy Spi-
 “ rit in our particular Addresses to the Throne

* *Pastoral Letter*, p. 25.

“ of

“ of Grace, so your Lordship seems to deny
 “ it also in our particular Actions,” (p. 16.)
 —The Reader will be pleased to observe, that
 the Words *immediately preceding* these, are
 those of his Lordship declaring that the *Spi-*
rit of God DOES particularly assist us, &c.
 which fully allows the Assistance of the Spi-
 rit in Addresses to the Throne of Grace, and
 by *particularizing* its Aid in Religious Offices,
 evidently *implies* its Assistance in other parti-
 cular Actions.

His Lordship having declared his *Persua-*
sion of the general Influence of the Holy Spirit to
the exciting and enabling us to do Good, adds,
 ‘ *That this or that Thought or Action is the*
 ‘ *Effect of the sole Motion of the Spirit, &c.*
 ‘ or that the *Holy Spirit,* and our *natural*
 ‘ *Conceptions* do respectively contribute to this
 ‘ or that Thought or Action in *such Measure,*
 ‘ or to *such a Degree;* these are Things we
 ‘ dare not say.’ Mr. *Whitefield* immediately
 rejoins, “ INDEED, MY LORD, I DARE SAY
 “ THEM.” And in defence of this he ar-
 gues thus, (p. 17.) “ Does not our Church,
 “ my Lord, teach us to pray that God’s *Holy*
 “ *Spirit* may in all Things direct and rule
 “ our Hearts? But your Lordship says, we
 “ dare not say *this.*” — How glaring is this
 Misrepresentation! His Lordship only saying,
 that the particular *Degree* or *Measure* in which
 the Spirit operates, is what we *dare not say!* —
 The *Design* of Mr. *Whitefield* in this Place is
 too plain to be enlarged upon, what he adds
 about

about *feeling the Spirit like the Wind, &c.* being evidently calculated to amuse his less discerning Readers; — and his endeavouring to prove that by saying the *Holy Spirit acts in general*, his Lordship *denies its particular Influence*, is confuted by his own Words, “For
“ can the *one* be without the *other*,” (p. 17.)

Mr. *Whitefield* should not have insinuated that his Lordship asserts it to be an *Absurdity to say the Holy Spirit may, even in the minutest Circumstances, direct and rule our Hearts*; no such Expression being in the *Pastoral Letter*; all it is grounded upon being no more than the Words of his Lordship, so often misapplied already, where he says we dare not say in *what Degree* the *Holy Spirit* and our own natural Conceptions operate in *such* Actions.

I have been the more particular in this Place, because, as Mr. *Whitefield* observes, if in this he could *confute his Lordship* many Objections against his Journals would fall to the Ground; and, consequently, if I have proved what he has said upon it be inconclusive, his Lordship's Objections remain in full Force.

P. 19. “ if your Lordship in any wise disputes *my* acting by a *Divine Commission*, you
“ disclaim *your own* Right and Authority;
“ nor can you possibly avoid the Dilemma
“ of either allowing my *Divine Commission*,
“ or denying your own.” — Notwithstanding the Strength with which he has endeavoured to paint this *Dilemma*, it will be easily perceived that there is not so much as the least
Shadow

Shadow of Reason for this very *strong Assertion*.

It is certain, and his Lordship would be far from denying it, that Mr. *Whitefield* at his Ordination received, from a Prelate of the *Church of England*, a Commission to exercise the Ministerial Function *in Conformity to the Rules and Discipline of that Church*; for that Purpose he certainly *was commissioned*; and such a Commission is of the *same Divine Right and Authority* with the Divine Right and Authority of his Lordship: But then it is easy to observe that *the Instances* for which he says *Men should be call'd upon for some reasonable Evidences of a Divine Commission*, are such as *are not*, in the ordinary Course of things, *consequent* upon the Commission he receiv'd, nor the *necessary Effects* arising from it; some of them being even *inconsistent with*, and *contradictory to* the Doctrines of the Church under whose Authority he would be *understood* to advance them: For *such Things* surely, some *Reasonable Evidence of a Divine Commission* may very justly be expected, and this is sufficiently illustrated by the Examples his Lordship cites from the *Journals* of Mr. *Whitefield*, which too plainly own the Occasion of calling for a Reasonable Evidence of the Authority by which they are produced; it being for Doctrines and Practices *repugnant to the Commission he received at his Ordination*, that this *Reasonable Evidence* is demanded;—and if a *Reasonable Evidence* be out of his Power, there

there is the less room to wonder at the Pains he takes to prove that none ought to be *desired* nor *expected*.

P. 19, 20. Mr. *Whitefield* repeats his Declaration, confuted already, of his *never pretending to extraordinary Communications with God*, and endeavours to force upon his Lordship's Expression of extraordinary Communications, the *Gift of Tongues*, &c. whereas it is obvious all the Meaning intended by his Lordship, is *the Meaning* which every Man must apprehend from Mr. *Whitefield's* own use of the Expression; and it will not at all agree with the Occasions on which he boasts of *extraordinary Communications with God*, to explain it away, as he seems willing to do, (p. 20.) to no more than "having more Assistance and Comfort from God at some Times than I have at others, WHICH IS ALL I MEAN BY EXTRAORDINARY COMMUNICATIONS."

How *this* consists with his former Assertions, a few Instances will prove.

Doth merely having *more Assistance* and *Comfort* from God one Time than another, justify Mr. *Whitefield's* saying, (*Journal* II. p. 9.) "I told the People that God CALLED me and I must away?"—and in the same Journal, (p. 11.) "God having shewn both me and my Friends that it was his Will I should return for a while to *England*"—If these be not *Pretensions to extraordinary Communications with God*, I shall be glad to know in what manner they can be expressed; for I

D

challenge

challenge the most zealous Adherents of Mr. *Whitefield* to produce, from the Writings of the most eminently enlighten'd of the *Apostles*, any thing that speaks a *more* extraordinary Communication with God, than to be told from Him he *must go to England*, and that he *must not there continue*, but only *abide for a while*!

Journal I. p. 3. “ This Day I intended to stay on board to write Letters, but God being pleased to *shew me it was not his Will*, I went on Shore again! ”

What can be more extraordinary than this? Doth St. *Paul* once mention so particular a Finger of God over his Actions, as to tell him he *must not write Letters for an Hour or two, but go on Shore again*? — These are extraordinary Communications, which so far exceed the Gift of Tongues, &c. that where the latter was possess'd such *very particular Instances of Divine Communication* are not once mentioned.

Journal I. p. 5. “ The Almighty I AM HATH SENT ME, and will no doubt, protect me. ” — Is not *this* extraordinary?

Journal III. p. 3. “ GOD will make his Power to be known IN ME. ” Is this the Effect only of having *more of God's Assistance one Time than another*? Or is it not as extraordinary as any thing that ever yet went before it! which obliges me to ask, where is the Sign, where the Mark of the Authority by which this is SAID?

Mr.

Mr. *Whitefield's* Insinuation, that because none are ordained without giving Proofs of a *Special Call* or *immediate Mission*, (p. 20.) therefore all Claims to *uncommon* and *extraordinary Missions* are justifiable; is answer'd by repeating what has been said already, that all the Call, all the Mission necessary to obtain his Ordination, was no more than is *consistent with the Doctrines of the Church, in which he was ordained*; for he will not, it is to be presumed, affirm, that a Licence to preach in the *Church of England*, includes a Licence for a Man to do whatever he pleases! — And this Answer bears the same Weight in reply to his Quibble on the Article of *Divine Inspiration*.

P. 21. In Answer to his Lordship's saying, 'When they speak of their Preaching and Expounding, and the Effects of them as the sole Work of a Divine Power,' Mr. *Whitefield* asks, "And would your Lordship have me ascribe any thing in the least to my self! The Good that is done upon Earth doth not God do it himself, &c. and adds, "Where then is the Absurdity of ascribing THE EFFECTS of Expounding and Preaching to the sole Work of a Divine Power"—by which *mean Evasion* he tries to lose his Lordship's Sense, and instead of *their Preaching and Expounding*, and the *Effects of them*, he endeavours to confine all to the good Effects they produce.

In Reply to his Lordship's saying, 'when they boast of sudden and surprizing Effects,

‘ as wrought by the *Holy Ghost*, in consequence of their Preaching, ’ it would have been more to Mr. *Whitefield*’s Purpose to have *proved such Effects*, than to say, *they ought to happen to other Preachers as well as himself*, (p. 22.) For it is not their HAVING the sudden and surprizing Effects of the Holy Ghost attend their Ministry, that his Lordship speaks of, but their *boasting those Effects*, when they WANT ‘ reasonable Evidence ’ to prove them.

To his Lordship’s saying, ‘ When they claim the Spirit of Prophecy, ’ Mr. *Whitefield* replies, “ And as for the Promises mentioned in my *Journal*, I freely own there are some PARTICULAR Promises which GOD has so strongly impressed, and does still impress on my Heart, that I verily believe they will be fulfilled.” (p. 23.)

Which is another very *extraordinary Example of Communication with God*; though in point of PROOF, it lies under the same Dilemma with those already mentioned.

The Commission Mr. *Whitefield* again tells us he received from “ my Lord of Gloucester, ” (p. 23.) must still be confin’d to the Doctrine and Discipline of the Church which he received it; — and though “ using the Words which *Jesus Christ* used, is not [always] “ taking upon him the Character of *Christ*, ” yet when by a COMPARISON of Sufferings, &c. he abruptly introduces the Words *Christ* used in what he represents to be the same Situation with his own, the D

sign of drawing a Comparison will glare in the Sight of other Men, whatever may be his own Opinion of *such Parallels*.—Hath he not traced *St. Paul* in spite of what others would have thought unsurmountable Bars to such an *Imitation*; nay, on his own Weeping, has he not said, without *any sort of Apology*, *JESUS wept!*

P. 24. “ ’Tis true, my Lord, in one Sense, “ mine is a *new Gospel*, and will be always “ *unknown* to the Generality of Ministers “ and People, even in a Christian Country, “ IF YOUR LORDSHIP’S CLERGY FOLLOW “ YOUR LORDSHIP’S DIRECTIONS.”—This, probably, is some of the *Humility* and *Reverence* due from a *Presbyter* to a *Bishop*, which, (p. 4.) “ he blesses God for being “ able to use.”

Hitherto Mr. *Whitefield* hath insisted, that all his Doctrines are no other than he was authorized to preach by the Bishop of *Gloucester*: Yet now he owns, they are *unknown to the Generality of Ministers*, tho’ they all receive the *same Ordination* and *Apostolical Commission* with himself.

P. 24. “ But, pray my Lord, where has “ the Scripture made good Works a necessary “ Condition of our being justified in the Sight “ of God, &c.—This my Lord is truly a “ *new Gospel*; I am sure it is not what the “ *Apostles* preached, and it is as contrary to “ the Doctrine of the *Church of England*, “ and the whole Tenor of the Gospel, as
“ Light

“ Light is to Darkneſs: Had your Lordſhip
 “ inſiſted on your Clergy’s preaching up good
 “ Works as a neceſſary Fruit and Conſequence,
 “ inſtead of a neceſſary Condition of our being
 “ juſtified, your Lordſhip would have uſed
 “ your Authority aright.” (p. 35.)—ſtill more
 Overflowings of his boated Humility and Re-
 verence!

To avoid the many trifling Diſtinctions
 which Mr. Whitefield and ſuch Writers gene-
 rally uſe on *this* Subject, about the Difference
 between a Condition and Fruit of our Juſtifi-
 cation, in Defence of his Lordſhip’s hoping
 his Clergy leave no room in their Hearers to
 doubt of good Works being a neceſſary Condition
 of their being juſtified in the Sight of GOD, I
 would only aſk, Whether WITHOUT GOOD
 WORKS any Man can ſee GOD, according to
 the Senſe of Scripture? Nay, the *Apoſtle*, by
 declaring Good Works to be the Mark of True
 Faith, by which the latter is to be known,
 makes them ſuch a Condition of our being juſ-
 tified, as the moſt zealous among Mr White-
 field’s Followers, will not, I hope, venture to
 ſay may be diſpens’d with; and though the 12th
 Article of our Church ſays “ Good Works
 “ follow after Juſtification,” it is not aſſerted
 neither in the *Gospel* nor *Articles*, that he who
 is WITHOUT THEM can be juſtified in the
 SIGHT of GOD: Wherefore his Lordſhip
 greatly merits the Thanks of his People for
 cautioning them againſt ſuppoſing a Man whole
 Works are not good can be juſtified.

I heartily wish, for the Good of Mankind, that more generally, especially among the meaner sort of People, the *Necessity of good Works* was more earnestly enforced; for by confining the Whole of Religion to a *true Belief*, many have been, and daily are, led to neglect what they are taught to despise under the Name of the *outward Parts of Religion*, till even *Morality* itself is little regarded.

—So necessary is it to recommend good Works to the People, at a Time when a *Chimerical Divinity*, (if the Expression will be excused) is by some Men preferred to all *visible Evidence* whatever.—But this is no *new Instance*; for in the *Dawning of Confusion*, one *Hundred Years ago*, the *Vulgar* were led by the same Cry, and *Justification by Faith alone* was preached in the *Streets and Fields*, (though Mr. *Whitefield* says, *Journal IV. p. 27.* there never was any such thing as *Field-Preaching* before he began it) till the empty Sound of the *Believers, the Faithful, the Elect, &c.* drove *Christianity* out of Doors; the most shocking Violences being committed by Men who duly prayed in publick under the *Canopy of Heaven* every Sun rising and setting:—I am far from insinuating any Danger of this Kind at present: But by keeping in Remembrance what was once done under Pretences of *extraordinary Communications with God*, we may be taught not to conclude every thing *Religion* that puts on the Appearance of *more than common Zeal*.

Mr.

Mr. *Whitefield* concludes, (p. 27.) with informing his Lordship, *he was to embark in a few Hours:—*In consequence, I suppose, of his saying,

Journal III. p. 20. I must go into every Place and City where I have been already, for *therefore* am I SENT.

I can chearfully say I wish him a good *Voyage*, and that he may improve the Opportunity of Reflection he will probably have during his Passage, to the deliberate Consideration of his past Behaviour, free from the too prevalent Byass of the giddy Applauses of his officious Admirers;—and if he should be so happy as to strip himself of all Prejudice against others, and Partiality to himself, I doubt not but he will return with the most grateful Sentiments of those who have endeavoured to prevent the bad Effects of his deluded Conduct.

F I N I S.



P. S. Since the Appearance of Mr. WHITEFIELD'S ANSWER, his Friends have published a SUPPLEMENT to it; consisting, 1. Of what they call *Notes on the Pastoral Letter*; every one of which is so contrived as to *confute itself*, and would consequently render a Reply ridiculous: 2. A DEFENCE OF AN UNTRUTH asserted by Mr. WHITEFIELD, by saying, *Journal* III. p. 46. a Clergyman WOULD NOT go over in the same Boat with him, who he afterwards owned in Writing, DID GO in the same Boat with him. — To shew the *Wisdom* and *Probity* of his Defenders, it will be sufficient to observe, that their whole Defence consists in asserting, That Mr. *Whitefield* had said the Gentleman WOULD NOT go in the same Boat with him, BEFORE he DID GO, though he published that Saying some Months AFTER!